TREE
OF
LIFE

33300/A.

Dr Bandinel's Library 1842

B-B

Licensed, *December* 6th. 1672. by *Roger L' Estrange.*

φάρμακα ἀραιόδεν

THE SHADOW OF THE Tree of Life:

Or a Discourse of the Divine Institution and most effectual Application of Medicinal Remedies.

In order to the Preservation, and Restauration of Health.

By *J. M.*

LONDON.
Printed for *John Wilkins*, and are to be sold at his shop in *Exchange-Alley*, by the *Exchange-Coffee-House*, 1673.

347851

WELLCOME
LIBRARY
INSTITUTE

Courteous Reader,

WHen we reflect upon the erronious Principles, and impertinent Practices of men in the Application of Medicines, and observe how many destroy themselves thereby, some possessed with Turkish Principles, think to palliate all omissions in this kind, by reflecting upon a Devine determination abstracted from the concurrence of second causes.

Others looking not upon it

as a Divine Institution, but only as a Pollitick trick to maintain a Society of men, though grosly mistaken. And some whose ignorance hath betrayed them into the hands of the unskillfull, and not finding the event answer their expectation, they make bold to condemn the whole Faculty for an Imposture: As if because a man went to Sea with an unskilfull Pilot, who runs his Vessel upon a Rock, and lost all his Goods, therefore the Art of Navigation must be condemned for unprofitable and vain.

Nay some are so fantastical, as to think extreame Unctio- sufficient, to answer all inten- tions of Physical applycations.

And

And many other such evil conceipts may be seen under the Sun, whereby men cheat themselves of their lives.

It being in Physick as in Divinity, for the most sacred institutions, are insignificant unto the Souls of men, if not rightly received and applyed.

So the most wholesom remedies, are unprofitable unto the bodies of men, if not used in a due manner.

Now the design of the Authour of this small Treatise is only to take notice of the bounty of our great Creator, in his provision of necessaries, conducing to the health of natural life; and also to direct to those proper Rules, requisite to be observed in the right admi-

niſtration of naturall remedies, here are no private receipts to amuſe the vulgar, and it may be the more uſefull becauſe diſcourſes of this nature are ſeldom ſeen in publick.

Therefore read and improve to the beſt advantage, viz. *the preſervation of health, which is the greateſt temporall Bleſſing we can enjoy. Without it the moſt delicious dainties will not pleaſe the pallate, the moſt fragrant Odors will not delight the ſmell; the moſt Harmonious melodies, will not gratifie the ear; the moſt beautiful objects, will not pleaſe the eye; the ſofteſt down, will not eaſe the bones: It is that which makes all our delights delightfull, without which we can ſolace*

lace our selves in no temporal enjoyments.

Health is that which renders the body serviceable to the soul; for when our flesh upon us is in pain, our souls within us doe usually mourn: and we are unfit for holy services.

Health is that which renders us fit for the enjoyment of humane society; it preserves the faculties of the mind in strength and vigor, makes the wit acute, and the memory retentive.

Seeing then that Health is a blessing, attended with so many priviledges, and men are subject to dash upon so many quick sands, in the persuite of it, surely it cannot be unprofitable to humane nature to di-

rect to those means which may be most likely to preserve, or restore it; but rather of the greatest, and most comfortable Importance, next to the salvation of our Souls.

Yours, J. M.

The

THE SHADOW OF THE Tree of Life.

Or a Discourse of the Excellency and Divine Institution of Medicinal Remedies.

Chap. I.

THat every man is bound by the Law of God and Nature to keep the clayey Cottage of his Body in reparation, and to use all possible means to preserve his naturall life in health and vigour; none can question: we being tenents at the will of our Great Landlord in these

houses of Earth, it ought to be our concern to take care least they run to ruine through neglect, and so we expose our selves to an Inditement at the bar of Heaven for Delapidations; he that is no life preserver is a self murtherer, *a felo de se* in the sight of God: that command *thou shalt not kill,* doth strictly obliege us to preserve life, both our own and others.

CHAP. II.

THe Jews were to be at the charge of any mans cure, whom they had hurt, or any way prejudiced in their bodily health, so as to expose them to expence or danger, much more ought we to take care of our own cure, if Divine providence lay any distemper upon us.

He who breathed into man *the breath of Life*, at first, *and in whom we still live and move and have our being*;

being; hath commanded us to pray for our daily bread, *viz.* the neceſſary ſupports of this life, and if we muſt pray for them, certainly we muſt uſe them.

Chap. III.

ALthough we live not by bread alone, but by the word of bleſſing, which proceeds out of the mouth of God, yet the bleſſing is annext to bread, not to ſtones; that man will not truſt God, but tempt him who ſhall expect to have ſtones turned into bread; if God have appointed ſtaires it's not faith but fury to go down by a Precipiece.

Holy *David*, truſting in the Name of the Lord, made him not throw away his ſling, when he went againſt *Goliah*: *Jacob*'s ſupplicating of God made him not neglect to ſend a preſent to his Brother; the faſt of *Heſter*, made

her not forget to feast the King; second causes are to be used in obedience to Gods order, not in confidence of there own help.

Faith should cause us to be so diligent in the use of means, as if God did nothing for us; and yet so draw us from trusting in the means, as if God were to do all for us.

CHAP. IV.

Saint *Pauls Mariners* could not expect preservation, unless they did abide in the Ship, notwithstanding they had a promise of their lives.

Balaams Ass may instruct men, that a mercifull man, should be mercifull to his Beast, much more to himself.

Our blessed Saviour makes it a great piece of Religion to visit the Sick, and one of those actions according to which our final sentence will be determined.

The

The *Shunamite* woman took a journey, and importuned the Prophet to use the best means he could to cure her Son.

CHAP. V.

Naman was commanded to wash seven times in *Jordain*, for the cure of his Leprosie, although he would have had the Prophet only prayed for him.

If the *Centurion* were importunate with our Saviour to cure his servant, when sick of a Palsie; certainly all pious men ought to be concerned for the cure and ease of there servants, and themselves, when laid upon the bed of sickness, and to apply themselves to the most proper remedies.

If the body of the Priest under the Law, were to be without natural blemishes and distempers, who were to offer Sacrifices in the material Temple, why should not

not Christians under the Gospel, whose bodies are the temples of the holy Ghost, be carefull to use those means which may preserve them in health and vigor.

King *Asa* was not condemned for using, but for trusting to the Physitians.

CHAP. VI.

IT is a great sin upon the pretence of Gods power to be disobedient to his will, in despising Physick, which God hath ordained to be the means to restore us to health; this is to try what God can doe, and yet neglect what he commands, in not administering those things which are necessary for the body, &c.

The miraculous cures which the Apostles effected by their Handkerchiffs, and by Oyntment, and laying on their hands, these wholly ceased.

CHAP. VIII.

THe soul sits uneasie in a diseased body. The body it is the sheath of the soul, as *Daniel* calls it; if the sheath be defective, or impaired, it is prejuditial to the blade, so when the Golden bowl is broken, and the sound of the grinding is low, and the strong men bow themselves, then the Sun and the Moon and the Stars will be darkned. That is, all the faculties of the Soul will be clouded, and not so fit to perform their several offices, the understanding, the memory, and the fancy, will not be so clear, strong and lively, and desire it self must needs fail.

Barzillai took small delight in the pleasures of the Court when his sight and his taste fail him.

Our bodies are members of Christ therfore we ought to have a respect for them, neglecting of the

the body is by St. *Paul* reckoned as a peece of will Worship.

The best way to keep the body under is by a virtuous mind.

CHAP. IX.

THe cure of the Leprous persons under the Law was appointed to be managed by the Priest, rather then by the Physitian, because it concern'd him to keep back men, who were Leprous from the Sanctuary, although it is probably thought he might have the advice of the Physician, for their profession was ancient, as we may observe in the 50 of *Genesis*. It is very remarkable, the conformity between the Leprous contagion, and the Law of cleansing: the Leprosie did putrifie the skin, and opposite to that was *Cedar-wood*, commended against putrefaction; it was of an offensive colour, oppo-

posite

posite to that, was the colour of scarlet; of an ill sent, contrary to that was the sweetness of Hysop; it did consume the flesh and bring death, there was the sparrow let loose, a significant sign of recovery and continuance of life.

It is probably thought that the prohibition of many sorts of meats in the 11 of *Leviticus*, was not only upon a moral but also upon a physical account, because they yield no good nourishment, but are unwholsome.

CHAP. X.

THe world is very full of complaints of the ineffectual application of Medicines in order to the procuring of Health, when it is lost or the preservation of it when enjoyed, and doubtlesse the the cause of these complaints must arise from the imprudent and preposterous use of so excellent an ordinance

dinance of God, for the good of mankinde, for who but a person whose reason is unhinged, and whose intellectuals are Eclipsed with the fogs of ignorance or prejudice can reflect any deficiency in those remedies themselves, which are designed, by the God of nature, to be good for food, and physick even every herb bearing seed, therefore he that dare to say in his heart there is no God, who hath given, every herb for the service of man, his folly is manifest to all men, doubtless that profession which hath received a pattent from the King of Kings and the great preserver of men, must needs be of great utillity & transcendent excellency. Shal the Almighty himself prescribe an Emolient Cataplasme, for the plague-sore of *Hezekias* in order to the addition of 15 years to his life, and shall any condemn so noble a faculty as physick is in it self, if rightly applyed.

CHAP. XI.

HOw many singular examples of physical applications do the inspired penmen of holy writ exhibit to us, and whatsoever was written aforetime was written for our learning.

Were not the waters of *Mara* made salutiferous by the casting in of medicinal ingredients.

Without doubt the sons of the prophets had a physical intention in the composition of ther Broth, with physicall herbs, although it was attended with a mistake, as to the nature of the simple.

CHAP. XII.

KIng *Solomon* who had the priviledge granted him from the only wise God, to be the only wise man, made it his business to enquire into the nature of vigetables from

from the tallest Cedar to the contemptible Hyssop, and shall we cast the Imputation of folly upon him whom the spirit of God, hath recorded, for the most eminent example of Wisdom, and imagine that he spent his time in such a study, as was not likely to be profitable to human nature, shall he whose brow was incircled with a glittering Diadem, whose Gold was so plentious as to pave his palace, whose orchards were repleniſht with delicious fruits, whose eares were entertain'd with the most harmonious melodies, and had all the delights of the sons of men, shall he I say condescend to the study and improovement of physick, and yet Contemptible fooles despise it. The wiseman doth not onely tell us, with what remedies the Almighty heales men, and takes away their pains in his discription of the variety of plants, a book which possibly the

the world hath loſt, or elſe goeth under the name of ſome other Authour, but alſo in his divine diſcourſes wherin he acts the part of a Preacher, he declares to the world that theſe remedies muſt be applied, for he ſaith there is a time to heal, and that a medicine doth good if rightly uſed, for he compares it to a chearful ſpirit, or rather a good conſcience which is a continual feaſt.

CHAP. XIII.

CErtainly *Ahab* would never have been ſo ſinfully ambitious to abtain the vineyard of *Naboth* for a garden of herbs, If he had not underſtood their virtue as well as delight.

Doubtleſs the good will of him that dwelt in the buſh is further declar'd to man-kind, by the fruit the leaves and the flowers growing theron, which he hath impregnated

nated with such virtues that they are good for the healing of the nations, in a corporal, as well as in a spiritual sence, those contemptible persons *Job* speaks of, who cut up mallows by the roots, probably understood they were nutrative and medicinal as the experience of many ages demonstrate.

CHAP. XIV.

THe bitter herbs appointed to be eaten with the pascal Lamb, were not only typical but medicinal if we may beleeve some of the antients.

Nay, a Dinner of herbs with Evangelical charity, is preferd by *Solomon* before a costly banquet. Medicinal herbs as Mint, Annis, Rhue, and Cummin, &c. were so much in use amongst the Jews, that they layed tithes and costomary impositions upon them.

CHAP. XV.

CHAP. XV.

WHen the Church would make a Metaphorical description, of the external and internal qualifications of her beloved; doth she not compare him to those things that are most excellent and usefull; as Myrrhe, Aloes, Cassia, and all the chief Spices?

Without controversie Physitians are not onely usefull for the Embalming of the Dead, as Joseph used them; but for the recovering of the dying, as our Saviour intimates, when he saith the whole have no need of the Physitian, but they that be sick have.

Who can be so weak as to imagine that the Art of the Apothecary should be employed only to prepare the Holy Oyntments, for the Consecration of Priests and Kings of old; and not to prepare

variety of Medecines for the restauration of virtuous and pious Soul,s who through, the meritorious death of the Son, are made Kings and Priests unto God the Father?

CHAP. XVI.

THe Evangelical Prophet *Esay* reflecting upon the deplorable condition of the Church, with the whole head sick, and heart faint; full of wounds, bruises and putrifying sores, being not bound up nor mollified with oyntments; doth plainly intimate how necessary he thought, the natural as well as the spiritual applicat'on of fit remedies, in such a case, which must needs be sad indeed when there is no Balm in *Gilead* and no Physitian there.

Jothams Parable may be useful thus far, to instruct the world that not onely the Olive, the Fig

tree,

tree, and the Vine are usefull to Honour and cheer the Heart of God and man but also the bramble may have an excellency, and superiority in some distempers: for although its thorns do tear the flesh, yet of its leaves are made a healing application.

Such is the Beneficence of our great Creator, that since the Appearance of the second *Adam*, we may eat of every tree in the garden, without any prejudice to us or our posterity, asking no question for conscience sake, *for the Earth is the Lords and the fulness thereof.*

It is wonderfull to observe the miraculous providence of God, in preserving the seminal virtues of plants, from perishing by the deluge, when we read not of any seeds preserv'd in the Ark; the innocent Dove shewing a leaf to the new world, preached a Sermon of Divine goodness, so that the

Poet might well say, *Qualibet herba Deum, &c.*

CHAP. XVII.

Ezechiels vision through Gods goodness may be daily seen, a tree whose fruit is good for food, and leaves for medicine.

Our Saviour the Physitian of Souls, was Physitian of bodies too, and not only commenc'el the good *Samaritan*, but acted the part of one throughout his whole life.

Saint *Luke*, the beloved Physian, was the quill of the holy dove, the Divine *Amanuensis*.

The Angelick Spirits think it not an office inferior to their natureto be instrumental in the healing ofthe sick,as may be seen in the stirring the waters of *Bethesda*.

Although our Saviors restoring sight to the blind man was miraculous, yet means was used although

although but clay and spittle.

Saint *Paul* himself prescribes wine to *Timothy* as a medicinal cordial to chear his spirits, and to support him under his infirmities.

CHAP. XVIII.

AND the utility of Physicall Remedies, is not onely demonstrated from Scripture, but it may be evinced from the use of it, by the most knowing and intelligent part of mankind; both Jews and Pagans.

In the Temple of *Esculapius*, there was a fountain of oyle, with a golden Arch, a perfect symbole of Physick; the one denoting its usefullness, the other its honour.

Again it is founded upon reason, and attended with the experience of many Ages. Therefore

the unsuccesfulnes of it cannot be from the nature of the thing, but from the misusings of it.

CHAP. XIX.

THe Design of medicines being not to prevent death, for it is the unalterable Decree of Heaven that men must dye, but it is to make life comfortable, and to preserve natures lamp, so long until there is no more oyl left to feed it.

And if we rightly understand the excellency of natural life, it being that space of time alloted us for the securing our eternal state; it highly concerns us to use those means which may be most likely to preserve it. Now there are several things absolutely needfull, in order to the preservation, or restoration of natural life; and must be observed, or we cannot rationally apply the remedies.

The

The ability of the Physitian in prescribing.

The faithfulness of the Apothecary in preparing.

The regularity of the Patient in observing.

The care of Nurses in attending.

The strength of Nature in Assisting.

The Providence of God in influencing.

CHAP. XXI.

CONcerning the choise of an able Phyntian, which is the *unum necessarium* in sickness, next to the imploring the Divine Benediction; This I may say, that here is no action of a mans life of greater consequence, neither doth any, discover more of wisdom or folly, then a preposterous or prudent choise. There's no wise man, but will choose a person of learning, experience, and known integrity;

If a mans horse be troubled with the glanders, it is a point of prudence to apply himself to the ablest Farrier for advise, and not to every Hostler that hath a confidence to prescribe a drench.

If my watch want mending, I would choose to send it to the most ingenious Artist.

People seldom are so imprudent in other things; as they send not their Bellows to a lookingglass maker to mend, but their bodies shall be sent to any mungrel Physitian; who can sooner cure all Diseases then one

The curing of Diseases being like mending a watch, if uot don by a skillfull Artist, the rectifying of one spring may disorder the regular motion of the whole.

How many persons destroy themselves by imprudence, in the choyce of Physitians; more dying of soft places in their heads then *ulcers in their* lungs; and

mul-

multitudes digging their graves with their thick sculls.

CHAP. XXII.

THe generallity of people, if a person be but nick-named Doctor, and took his degree in a drinking Schoole, *& ascendit gradum sine gradibus.* It may be one, who did his exercise in Fees, and will be a Doctor although he wants the participle *Doctus*, spels Physick with an *F.* and Chirurgion with an *S.* such a one shall serve turn.

Some called Doctors, are as unskilfull in Physick as the *Athenians* were in Religion; they dedicate their medicines to an unknown disease. People had better fall into the hands of the common Executioner; for then they will be put out

out of their pain; then into the hands of Illiterate Doctors, or confident *Quacks*. He deserves to be kill'd that runs against the point of a sword in the hand of a madman; and little better are many, who, pretend to secrets or rare arcanas, and kill men without making any noise; like white Gunpowder, that none shall know who hurt them. Pretend privacy in the preparations of their medicines, that the world may not see what poyson'd the Patient.

These imitate *Evah*, or rather the *Serpent*, pretend to give that which shall be pleasant to the taste, and good for food and Physick, but in the end, beguile men of their health, and few dayes after the Patient dyeth the death. Like the Lyon, that pretends to pull the thorne out of the Lambs foot, and devours him; like Gipsies tell you your fortune, and pick your

your pockets.

These waterologers, or rather piss Prophets, will make a man believe they know every thing by the water, even how many staires a man falls down when he bruises himself; these are like mouse-traps, when a man is in their hands; their is no getting out but with the loss of life; *si populus vult decipi, decipiatur.*

CHAP. XXIII.

SOme goe altogether by books, which are only a collection of conjectural experiments, and never consider Age, Constitution, Sex, Time of the disease; never regard the rational intentions of cure, lop the branches of the disease, but never pluck up the root, nor remove the cause, but cry they are safe, if they doe no good

they can doe no hurt, whereas they doe much hurt in omitting more effectual remedies, while they use weak and insignificant ones.

Some blind Bayards there are, who pretend to three or four universal remedies to cure all distempers, and these will sometimes cure the disease, and kill the Patient, and like some Gardners pluck up the root of the plants and sow the seeds against the next year at the same time, and snuff the candle so rashly, as to put it quite out; but so long as none but themselves know what the thing was, that made the man breath his last, all is well enough. Whereas a learned experienced Physitian cares not who views his prescripts upon the file, supposing the Patient dye, it being nothing but what was safe, what he would have taken himself, and what would have certainly recovered

vered the Patient, if God would have had it so.

Some are so confident they will tell you they will be hanged if they don't cure you: they can cure the Gout when the cause is removed; and the Dropsie proceeding from neither wind nor water, and pains in the head if not distemper'd in body; and restore any man to health, although never so crooked.

These will tell a woman she is with child, when the course of nature hath been stopt half a year, and no ill symtomes, and that a mans liver grows too much on his right side, and that there is water near his heart, and such like things which every fool may doe if he please.

But none are so confident to talk and undertake, as those that have least judgement; it is therefore a great indiscretion in the vulgar, to condemn the most learned and

most

most experienced Physitians, because they doe not preach over the water, and enter into impertinent discourses with people, as ignorant pretenders to Physick are apt to doe.

He that saith least and doth most, is the best Physitian. His business is to cure the Patients body not to inform his judgement; to procure health, not knowledge in Physick; vulgar apprehensions are not capable of understanding, either the terms or the notions of Physick.

Dogs may indeed lick mens sores and make them whole with their tongues; Physitians must cure by reason and experience.

CHAP. XXIV.

INdeed illiterat Practitioners wil somtimes let fly such strange words that with a small addition, being taken in the pap of an apple, would

would give a man a purge; that must needs be a ſimple compoſition in the cure of my diſtemper, that hath more of words then weeds for its ingredients. But frequently it happens that amongſt ſuch Doctors, the moſt corroſive, venemous Chimical medicine, hath nothing to kill it, but faſting ſpittle or a ſmooth tongue.

Beware of that medicine, whoſe beſt corrective is a poyſon, though guilded over with never ſo plauſible pretences, their ſpirits generally prove evil ſpirits, and ſuch as cannot be caſt out by natural means, their powders are worſe then Gunpowder, for they blow up many good ſubjects, and with ſo much privacy, that none but he that did it can tell who hurt them.

CHAP.

CHAP. XXV.

ONe of these desperadoes may possibly be more talked on, and admired by the vulgar then an able Physitian, because never used but in desperate cases, wherein they either kill or cure: now if the Patient dye, they are not blamed as others are, because it is nothing but what was expected, namely that the Patient should dye, being given over by all, but if the Patient recover, then their skill is proclaimed, but what a madness is it to run a sword in a mans bowels, to cure him of an impostume, because one was once cured so by accident.

It is no wonder to see such mens prodigious actions admired; for doe we not gaze more upon a blazing Comet that infects the Aire, and poysons men with pestilential vapours: then on the regu-

regular motions of the glorious Sun, whose cherishing beams yield light and health to humane nature?

Who hath more followers then the Prince of Darkness?

CHAP. XXVI.

GIve me the Physitian whose Prescriptions are safe, and yet effectual, who imitates nature, and allures her into a healthful state, and by plausible insinuations opens obstructions, evacuates superfluities, corrects crudities, checks violent fermentations, and in a mild and friendly way helps her to shake hands with the disease.

I desire no acquaintance with those malignant remedies, who assault the disease with such imprudent rashness, that they destroy the disease, and kill the patient; as *Sampson* did his enemies

mies and himself.

It is good to use chimical remedies very warily, a child is in more danger of doing mischief with a knife of steele then of Bone.

We choose the ablest Carpenter for our buildings: but indebted Trades-men, disbanded Souldiers, wandring Mountebanks, wicked Jews; the very scorn of the people, serve for our bodies: a Taylor shall as soon mend a stitch fallen in our bodies as a learned Physitian. The Proverb is changed, from all are fools or Phisitians, to all fools are Physitians. *Tractent fabrilia fabri*; let every one handle his own tooles, but men will not learn wisdom until the dust of the grave, that powder of experience be cast in their eyes. Many Patients become Martyrs to their Physitians ignorance.

Degrees and tryals of mens abilities, are good political Shiboleths

leths, and very needfull.

The Englifh people ſtrangely betray their ſimplicity in affecting ſtrangers and forrain Phyſitians; he that came the laſt tyde from *Graveſend*, hath but Englſh enough to write, me cure all theſe Diſeaſes *par la grace of God*; having cured the Ala-mode diſtemper in himſelf, is well ſtudyed in *Hypocras & Gallon*, rather then *Hippocrates* and *Galen*, is a rare Doctor. Their practiſe being like countrey dance called hit or miſs. Poſſibly they may cure ſome old Diſtemper juſt taking its leave, and through the energy of a former courſe thruſt out of doors; but they may as well promiſe a man ſucceſs from thence as that a blind man ſhall hit the mark a ſecond time becauſe he did it once.

In an able Phyſitian there is required natural abilities, advanced by ſtudy, and confirmed by expe-rience.

CHAP.

CHAP. XXVII.

TAke heed of dashing your health upon these Rocks, least you shipwrack all, when your body is in a storm, call in the help of a skilfull Pilot, I mean an able Physitian; and in bleeding, purging, sweating, vomitting and blistering, depend not on the advise of any, without an able Physitian; for with the well advised is wisdom and in Councel there is safety: men doe not depend upon the advise of an Attorney when their estate is in danger, but fee a Councellor; why shouldthey dally with their health more then their estates? There are many considerable motives may be urged to perswade, to take the advice of able Physitians.

As our own safety, Physitians being better acquainted with the nature of all remedies, and with the

the Anatomy of the body of man, underſtand the ſcituation of the parts, and the circulations of the blood, better then any Artiſt whatſoever.

Again, for the ſatisfaction of the world, that all may be convinced that the beſt means were uſed that could be: I have known ſome that have been almoſt diſtracted after the death of relations becauſe they adviſed not in time with ſome able Phyſitians.

Again, Becauſe we cannot rationally expect the concurrence of a Divine influence, unleſs we make uſe of the moſt probable of ſecond cauſes, and the moſt likely means; we muſt uſe our beſt indeavors, if we would have them effectuall in the production of any end.

Again, Becauſe a perſon dying in the omiſſion of the moſt proper and rational means, may be in danger of an indictment for ſelf murther

murther, which few consider.

CHAP. XXVIII.

MOreover it is very requisite that care should be used in the choyce of faithfull Persons, to prepare and compound, those remedies which learned and experienced Phisitians prescribe: a business of so great consequence ought not to be committed to freving men, who never served Apprentishipp to any Imployment of that nature. And therefore the wisdom of Authority hath established a Society of Apothecaries to be instructed & imployed in that useful Art, & they have demonstrated to the world their care to prevent abuses in medicines, by erecting a Publick Elaboratory for the preparation of Chymicall-remedies, in the most exact manner.

CHAP. XXIX.

ANother excellent Rule to be observed in order to the cure

cure of distempers is, that the Patient be very exact in observing the directions of the Physitian in his Dyet, Aire, Exercise, Evacuations, Sleep and Passions of the Mind: there are many Patients that will promise their Physitian fairly, but as soon as their back is turned observe no rules, yet be very ready to censure the Physitian, if they do not recover. They will not persevere until the distemper be removed. If a man layeth a plaister to an ulcer and takes it off presently, it can never heal.

If the Physitian throws water, and the Patient throw on fuell, how can the fire be extinguished?

What folly is it to blame our food for not satisfying our hunger, when we eat but a bit?

Many Patients are like the Babel builders, when the Physitian prescribes a trowel they will use a hammer, when the distem-

per

per calls for sweats they will use none but cooling Julcps; and consult more the antique picture in the Almanack, then the state, increase, and declination of the distemper.

If sleep be wanting, then Syrup of Poppy must be had, which translates the morbifick matter to the brain, and causeth a frenzy, or else such a sleep is procured, which onely the last trumpet can awake. And it is an endless thing to argue with some people to whom sense is a riddle, and reason a Paradox.

If people would put on their considering caps they might sooner put off their sick caps.

Although some people may be called Patients, because they exercise the Physitians Patience; yet they are not so in using their own, for they will not persevere in a regular course, until the remedy can have its due operation, if

can

they are not cured of those distempers in a day which they have been contracting a year; then leave the medecine, and chop and change, and run from one thing to another, and be constant to nothing.

And one imprudent rib shall slay more persons then the Jaw-bone of an Ass. And practice by book receipts, where through the default of the *printer*, a dram of *Mercurius vitæ* shall be prescrib'd in stead of a few grains, yet down it goeth because the judgement of the reader knows not the exact dose. In Dyet they will not be confin'd but like *Timothy* to drink a little wine.

CHAP. XXX.

ANother rule to be observed in the restoring of health, is the care of the attendance; a good nurse is a good sign of recovery. If the attendance are

not carefull, the abillities of the Physitian, and the goodness of the medicine is but in vain. Now the care of attendants is evident in giving the remedies which are prescribed, and in hindring the Patient from those things which are hurtfull; but the generality of attendance are like *Eva*, instead of discouraging will tempt and invite to the eating forbidden fruit, to the ruine of the patient, and sometimes of the posterity.

CHAP. XXXI.

THe rule to be observed in the right use of remediesis, to apply our selves to the use of proper means before nature is wasted: delay in this case proves alwaies dangerous, therefore the Poets rule is good: *Principiis obsta sero medicina peratur.*

People generally flatter themselves

selves into their graves, with the conceipts of colds and surfeits, and so confounding diseases, with their symptomes, and nicknamed distempers, and giving them some common denomination, and apprehending that it being nothing else but what they have known some recover of, they neglect the propereſt remedies until it be too late; or until the distemper be complicated, and hath taken deep root. It costs many a man his life, whileſt he eyeth only the external causes of distempers. It is usual to discourse thus; I have left off a coate, or put on a damp shift, or eaten somthing that did not agree with my stomach, or drank cold beer when hot, or over walked my self, or have been frighted or grieved, or the like; when at the same time the stomach is disordered by a loade of corrupt humors, and a meer Quagmire; the

Blood inflamed; the Liver and Spleen obstructed, and the Lungs perished, and this is not taken notice of; as if a man when his house is on fire should not mind it, so as to quench it, but satisfie himself with this consideration, that it came only by a boy throwing a squib, &c. And many times they will depend upon the advice of some friend, or apish Doctor, until cold sweats affright, and then the learned Physitian is sent for, when the time for purgation and bleeding is let slip, and so the Physitian shares with the Patient in the infamy of miscarriage; and he is sent for, not to cure, (that he cannot, because nature is spent) but to try whether he can antidate resurrections. Nothing destroyes more Persons, then imprudent hearkning to the advise of persons, of other professions, and neglecting learned Physitians, until it be too late;

CHAP.

CHAP. XXXII.

ANother effectual ingredient in the cure of distempers, and that which is most necessary, is the concurring influence of a divine blessing: unto God the Lord belong the issues from death, and therefore it concerns us so to behave our selves, that we may procure a divine Benediction.

The best way to procure a divine influence to cooperate with the means, is by a Holy and a pious life: so saith God Almighty to the Jews, *If you obey my statutes, and hearken to my Judgments, I will bless your bread and your water, & remove sickness from the midst of you.* *Solomon* urgeth the consideration of our *health* as a very strong argument to promote divine fear, *It shall be health*

our Navel and marrow to our bones. Wisdom is a Tree of life to them that lay hold upon it, what man is he that loveth life, and many dayes, let him depart from evil and do good.

Godlines hath the promise of the life that now is, as well as of that which is to come'

Solomons asking of wisdom was attended with the addition of long life.

If the obedience of our naturall Parents hath the promise of long life annext to it, much more the service of our spiritual parent, especially so far as life is good; life is yours saith the Apostle. becaus you are Christs.

CHAP. XXXIII.

PIety it secures men from the power of evil Angels, who have a great influence in the procuring of distempers, by a Divine permission, as in the case

case of the excommunicated *Corinthian*, and the incestuous persons, about *Lots* House struck blind, *Herod* destroyed by an Angel, and the evil angels sent amongst the *Israelites*, and several other examples of the like nature, and the *Demoniacks* in the Gospel. Again Piety it usually secures men from the stroke of Humane Justice, as it guards them from those flagitious impieties which expose them to the penalties of humane lawes, as murders, thefts and rapine.

And it also preserves men from the terrors of an evil conscience, which makes men many times wash their hands in their own blood as *Judas* did.

Again, Piety preserves life, as it teacheth men temperance and moderation in the use of those means that preserve life.

We find in Sacred Oracles, that immature death is threatned

as the penalty of disobedience; and that the Penmen of Holy writ doe often inculcate the benefit of the fear of God, as it is attended with the promise of longævity.

So that to imagine the life of man to be fixed beyond the possibility of the Almighties abbreviation or prolongation, is vain and inconsistent with scripture and reason.

CHAP. XXXIV.

THe Turks dream that the manner and moment of every mans death, is prefixt by the Immutable laws of fate, and that his lot is written in invisible Characters in his forehead, that they accompt it vanity and cowardise to arm themselves against the blows of war by defensive weapons, but it is to be hop'd that Christians have learned better. It being a confest verity that every

ry natural motion, hath its beginning, duration, and period, dependent on the will of the first motive, now the life of man being a natural motion, our nativity and death, are both order'd by divine providence, *for in him we live and move and have our being.*

The natural life of man consisting in a requisite harmony of the first qualities, and in a proportionate comixture of the natural heat and radical moysture, which harmony is more or less, according to the more or less, exquisite temperament of body, assigned to each single person by the free dispensation of the divine will. It followeth that the continuance of every individual, in this natural life, dependeth upon the pleasure of the first cause, as Holy *Job* intimates when he saith, *our dayes are determined and the number of our Months are with him*, who hath set bounds to humane nature, so

that no man can live beyond the durability of his specificall temperament, the principles of his vitality and permissions of providence.

CHAP. XXXV.

THe only wise God hath composed our bodies like a lamp of heat and moysture, hath given appetites of hunger and thirst to feed this lamp, and so supply the expences of the moysture by the heat, he hath given us reason and understanding to govern our appetites, and the revelation of his will to guide our reason; now if we through the depravation of our natures, and the predominancy of temptation, do suffer our appetite to dethrone our reason, and give way to Ebriety, Gluttoners salacity, & other immorallities which have a natural tendency to extinguish, the lamp

lamp of life, we may justly expect to be cut off in the midst of our dayes, and to dye before our time, by being wicked over much as *Solomon* expresseth it.

Whereas piety and obedience like the Tree of life in paradise, not only sacramentally but really conduceth to health and long life, so far as it is a blessing: and this it doth by impregnating our elements with the tincture of a divine benediction, by meliorating our temperaments and constitutions, by infusing salutiferous dispositions in the air, & propitious influences in the host of heaven, which many times impress the seminalities of diseases upon the blood and spirits, so that the period of our days, and all the second causes conducing thereunto, are circumscribed within the circle of a divine prenotion and limitation.

CHAP. XXXVI.

A man may dye in a time when God forbids, and yet dye when God permits, and live out all Gods time, who wickedly shortens his own.

The murmuring *Israelites* were buried in the wilderness notwithstanding, their promise of seeing *Canaan*, their infidelity anticipated their funerals.

The wages of sin is death, and may as justly be payd in the morning as in the evening of our lives. Indeed temperance doth not alwayes prove an Antidot against the Pestilence, nor Abstinence a preservative against Famin, nor innocence a security from the stroke of injustice, but they are likely meanes.

The flagitious impiety of the old world sent a Deluge, which po-

possibly might have been prevented had their repentance been as visible as the *Ninevites* was, who were repreived from execution after the sentence of death had passed upon them, whereby omnipotence did demonstrate that he hath reserved a power in his own hands to *lengthen* or *shorten* the lives of men as he pleaseth, and to make the sands in the glass oftime run swift or slow according to his pleasure, it is very observable how the Patriarks outlived all their titles of consanguinity, yet none lived to a compleat thousand years, some indeed give this reason for it, because God would make good his threatning to *Adam*, that in the day he eat he should dye the death, and so they would compute, a day for a thousand years as St. *Peter* speaks, but this is trifling and foolish.

A more probable reason may be

to

to declare to the world the vanity of life, when those who lived longest could not arrive to such a period, which in comparison of Gods eternity is but a day.

CHAP. XXXVII.

SIn brought death at first, and as sin increased, death came nearer by 500 years, presently after the flood; man sinned still and built Castles in the air, and then it is reduced to 200 years, and by *Moses* time half that remnant is taken away, and threescore and ten is the period, had God gone on still to shorten our dayes as we increased in sin, our life by this time had not been a day long, and therefore he no longer destroys the kind, but punisheth the individual, and sets it down for a rule *viz. evil shall slay the wicked.*

So that not one in 500 arrive at that state, which they might attain

tain unto by the course of nature but end their dayes in sin and folly, and in a period appointed in anger: we may easily observe how the blessing of health is contradicted by an impious life, for from surfeting proceeds disolution of members, relaxation of nervs, fractures of bones, inflamation of the liver, & crudities of the stomach, which *Solomon* sums up, besides the uncleanly consequences of lust, which hunt for the pretious life, and like a dart strike through the liver; and the casual deaths caused by Jealousies and animosities: thus providence intervenes, and suffers not nature to take its course by reason of impieties.

CHAP. XXXVIII

IT is observable that not a Son dyed a natural death before the Father for three thousand years untill *Terahs* time who

who was the first that taught the people to make Images of clay, and corrupted the Worship of God, his son *Haron* was snatched away by death before him.

The Jewish Rabbins do observe that during the standing of the second Temple there were 300 high priests, but in the time of the first but 18, which stood within 10 years as long as the first, which may be much attributed to their impieties.

It is thought by some of the antients, that *Balaam*'s wish to dye the death of the righteous, was not only that he might be sav'd at last, but also seeing what judgments God had purposed to bring upon the *Moabites*, that he might come to his grave in a good old age, with his father in peace: we live by the word of blessing out of the mouth of God every command if observ'd, like food and physick tends to the length

length of our natural as well as spiritual lives.

CHAP. XXXIX.

THe fear of God is the best Antidote against sickness, as it is a direct enemy to sin which brought in death. If sin destroy soul and body, why should not piety preserve both? If the sting of conscience torment body as well as soul, doubtless peace of conscience releives both.

Why may not the soul as well conduce to the prolongation of the body, as to the immortality of it?

Why may not the body have the perfection of life (*viz.* health) from the soul, as life it self?

CHAP. XL.

THe circumstantial actions of piety are influential towards the

the lengthening the lives of men, as the sweet sleeps of temperate persons, and their freedome from violent and inraged passions, and the admirable contentment that dwells in a holy conscience, these must necessarily conduce to a healthfull life.

Dying to sin is an excellent means to preserve life, if men would try the experiment.

It is observed that the male heir of *Ely*'s family dyed as soon as born, for many generations, according to a divine threatning, until they set themselves unto a serious humiliation and solemn repentance.

We live not at an adventure, but the manner and moments of our death, come under a divine appointment; the Jews could not prejudice our Saviours life untill his hour was come, *viz.* that hour which by a special providence was appointed to be his

last

last hour, although St. *Paul* was in deaths often, yet he dyed not before providence thought meet: it is appointed to men once to dye, that is, it is once appointed to men to dye.

CHAP. XLI.

A Man may shorten his own dayes, but he cannot shorten a Divine determination: the date of *Hezekia*'s life was lengthened with respect to himself, but not in respect of Divine purpose; that is the same, be our time long or short.

CHAP. XLII.

Object. But if Piety doe so prevaile with God to lengthen our lives, how comes it to pass that many good and holy men

men dye, whilst in the prime o their years ?

Answer, Those that reason thus doe not consider that the righteous may be taken away from the evil to come; and by their deaths God may serve other ends of his Providence, and yet make his promise good, by recompensing Temporal with Eternal life. Although God hath promised long life to them that obey, yet he never promised that he would not borrow our natural lives as it were, and make a glorious exchange.

CHAP. XLIII.

DEath may sometimes be a great mercy, and life a great misery.

It is observed that from *Adam* to to the Flood by the *Patriarks*, were eleven Generations, but by *Cains* line eight, they being shorter lived, because God intending

to

to bring a flood upon the World, reſcued the Elect from the fatall Deluge. And the ſame reaſon is generally given in caſe Infants dye before the uſe of reaſon, *for of ſuch is the Kingdom of Heaven.* Although *Abijah* came to his grave whilſt young, yet ther was ſome good thing found in him towards *the Lord God of Iſrael.*

Many times providence may make uſe of thoſe diſtempered humours which the child derived from its Parent, to be the inſtruments of death; a holy perſon may dye in battail, and be ſurpriz'd by every accident; all theſe things falling alike to all.

Yet theſe examples doe not contradict a general rule, *viz.* that Piety, and Faith in Chriſt; is a good preſervative of natural life. *Enoch* and *Elias* never dyed, and became examples that a ſpotleſs life might poſſibly have been immortall.

CHAP.

CHAP. XLIV.

SO that the best way to secure our health, is to indeavour to procure the providence of God to be our life guard; but when he withdraws his protection we are expos'd to the aspect of a Star, the contingencies of a battel, and the accidents of a humor; every day, and every minute we escape a thousand deaths surrounding us, it is as natural for a young person to dye as an old, because that is most natural which is most common, and hath most natural causes; but to dye with age is a very rare thing; but the sins of youth are the immediate instruments of death; and although a man in a consumption be under the preparations for death, yet one in health may be as near it, upon more fatall and less discern'd accompts, by a sud-

den

den Feaver or Apoplexy, *&c.* There are some vices that carry a knife in their hand, and cut of man before his time; every sinfull pleasure tops off a branch from our short life.

Although we fly from death, yet it followeth us, and we doe like the poor creatures in *Noahs* flood, when one flour drowned, go to the next, and so higher and higher, and more and more distracted with the horror of death, and when at the uppermost story, yet drown'd at last; so we run from one disease, and another overtakes us, and we are pursued untill destroyed at last by the king of Terrors.

CHAP. XLV.

David indeavours to use all the means possible to secure his life, notwithstanding he had been told by *Samuel* he should

live

live to wear the Crown, so that the Divine determinations concerning our lives should not lessen our care to preserve our lives. *In the day thou eatest thereof thou shalt dye the death*, was *Adams* sentence; *the wicked and blood thirsty man shall not live out half his days*; *as the Patridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his dayes.* The covetous rich man shall have his soul or life taken away, and then whose are all his goods? *Sauls* disobedience, *Ahaziahs* evil consultations, *Jeroboams* Idolatry, *Benhadads* curiosity, *Ahabs* cruelty, *Hananiahs* false Prophesie, *Herods* vainglory, *Saphyras* perjury, the *Samaritan* lords infidelity, the forty two childrens calumny; these impieties had a particular influence upon the contracting of their days, as sacred writ demonstrates. CHAP.

CHAP. XLVI.

MOreover, the infirmities of virtuous & good men, may so far provoke the Almighty, as to take away their natural lives, although he reward them with Eternal life; as in the example of *Moses* and *Aaron*, and the good *Israelites* that murmured; the good Prophet slain by the Lion, *Ely* and *Uzziah*. Somtimes God cuts off children for the sinfull miscarriage of Parents, as in the case of *Abijah*, the widows child; *Davids* child, *Elies* children. Somtimes Subjects for the Rulers Impieties, as *Davids* Subjects.

CHAP. XLVII.

ANother thing that is necessary towards the procuring the influence of a Divine blessing with

the means, is to endeavour to find out the cause of the distemper, I mean the supernatural cause; and to learn those lessons which providence intends to teach by sickness; the Prophet's quære, *wherefore doth the living man complain?* doth plainly intimate that there is a reason; there is an *Achan* or *Babylonish* garment, or something that causeth the thorn in the flesh, and this must be removed, *for the Almighty doth not afflict willingly*; the rod hath a voice; there are many ends that God aims at in all afflictions: As to correct for sinfull miscarriages; our minds have diseases as well as our bodies; the tympany of pride, the feaver of passion, the dropsie of covetousness; and therefore we are fed with the bread of affliction, and the water of adversity; the plague of the heart, is many times cured with the plague of the body: there

there is a root of bitterneſs, from whence all our troubles ſpring: As there is a vanity lyeth hid in the beſt worldly good, ſo there is a bleſſing lyeth hid in the worſt worldly evil; we ſhould imitate the Bee, gather ſweet fruit out of bitter flowers.

CHAP. XLVIII.

WE ſhould not like *Baalam* ſtrike the Aſs, look only upon the ſecond cauſe of our ſickneſs; but behold the Angel, that is the immediat inſtrument. We are very prone to attribute too much to ſecond cauſes: but holy *Job* was of another minde, when his children were killed by the fall of a houſe, he ſaith, The Lord took them away.

Sometimes the Almighty takes away a perſon by death in mercy to the perſon, as *Abijah* and *Joſiah* and others.

Sometimes he removes the child to exercise the parents faith, as *Jobs* children, and in the case of *Isaac*. One reason why our distempers are no sooner removed, is because the design of it is not answered.

CHAP. XLIX.

THere are many happy intentions that Divine providence aymes at in laying sicknesses and diseases upon the bodies of men. One end that Divine Goodness aimes at, is to demonstrate his own glory, in healing and restoring, so saith our blessed Lord concerning *Lazarus*; *this sickness shall not be unto death, but for the glory of God*; and indeed deliverance from sickness is a singular mercy both to a mans self and others. *Epaphroditus* was sick nye unto death, but God had mercy on him, and on me also saith holy

Paul;

Paul, and therfore we ſhould bleſs the Lord with our ſouls, *and all that is within us ſhould praiſe his holy name*, and that upon this account, *becauſe he healeth all our diſeaſes*.

CHAP. L.

THis conſideration ellivated the holy ſoul of *Hezekias*, and tranſported him into a divine Doxology, *viz.. the living, the living, they ſhall praiſe thee, as I doe this day*.

When men are miraculouſly delivered from death, after they have received the ſentence thereof in themſelves, it is given to this end that thanks may be many on their behalf.

When our ſouls are delivered from going down to the grave, *and our eyes are enlightned that we ſleep not the ſleep of death, then ſhould we praiſe the Lord in the*

great congregation, and our songs should be unto the God of our lives.

CHAP. LI.

ANother design of providence in sickness is to prepare men for greater sufferings, it prepares us for death. St. *Paul* whose bodily presence was weak, was ready to dye for the name of Christ, why should he be afraid of them that kill the body, they can do no more then an Ague, or a Consumption, the sick-bed is the attiring room of the grave, in which we should bepreparing our selves for the solemnities of our funerals: sicknes it is a gradual puting of this vail of flesh, that we may be cloathed upon, with our house, which is from heaven, it is the the harbinger of death; that we may say with that holy manwhen sickness comes, death worketh in

us,

us: death works apace, it works away our health, it works away our strength, it works away our ease, and works us into our graves.

CHAP. LII.

LORD *make me to know my end*, was the sickbed prayer of holy *David*.

When patient *Job* was almost suffocated with the violence of his distemper, he concludes thus, *I know, thou wilt bring me to death and to the house appointed for all living*.

CHAP. LIII.

ANother design of God in sickness is to communicate experience of his power and goodness in strengthning and supporting under it. Then is his strength made perfect in weakness, then

hath the pious soul experience of Divine power strengthning him upon his bed of languishing and making all its bed in its sickness, when flesh and heart failes then God demonstrates to the soul, *that he is the strength of its heart and portion for ever*

Thus sickness is sometimes laid upon us, is that we may experience the excellency of divine visits, that in the end we may say thy visitation hath preserved my spirit.

CHAP. LIV.

SOmetimes sickness is laid upon us to make us sympathize with others in the same condition, *David* speaking of his very enemies, when they were sick, sackcloth was his clothing, how much more should we sympathize with the members of our spiritual head, and be sensible of the afflictions of *Joseph*.

CHAP.

CHAP. LV.

ANother end of ſickneſs is to teach us to pray when our bodies are the ſinks of filthy humors, our ſouls ſhould be vialls of precious Odors, *Hezekias* turned his face to the wall and prayed when his life was like to be cut off with pining ſickneſs, when our natural beauty doth conſume away like a moth then we begin with an *O ſpare me that I may recover ſtrength before I go hence and be ſeen no more.* And we begin to pour out a prayer when heavens chaſtiſing hand is upon us.

CHAP. LVI.

SIckneſs is many times ſent to try whether we will reſign our ſelves and Relations up by Death, as *Job* did

his children, and as holy *Ely* said, *It is the Lord let him do what seemeth him good.* Sometimes the knife of sickness is ready to slay an *Isaac*, to try whether we will be willing to sacrifice him to the will of God. If he will have our friends to eternity, who can give a randsom for them?

We are apt to cry after them as *Elisha* did when *Elijah* was taken to heaven, My Father, my Father, but he stopt not to answer him. O *Absolom*, my Son, my Son, (cryeth the affectionat parent) would God I had dyed for thee?

Why should we mourn and weep for our dying Relations when all tears are wiped from their eyes, and they are singing Hallelujahs, with harps in their hands, to him that sits upon the throne, and to the Lamb for ever and ever.

The more lovely and excellent the friend was we parted with,

the more admirable was our obedience.

CHAP. LVII.

SIckneſs ſometime coms to try whether we are willing to leave this world and to come to glory.

We ſhould live ſo as to be ready at an hours-warning to leave all and to go to eternity, *Thou ſhal call me out of this life and I will anſwer thee*, ſaid the holy man.

Sometimes a Feaver, or a conſumption ſtands at the bed-ſide and cries, Husband come away from thy wife, Parent come away from thy child: now how ready ſhould we be to be offered, and how willing that the time of our departure be at hand that upon the leaſt intimation we may readily go up to mount *Nebo* and dye?

CHAP. LVIII.

MAny times divine providence bids us go into a distemper and dye and go into a sick bed and dye, and certainly did we but with an eye of faith see whether our diseases would carry us, it would be a thousand times harder duty to be content to live then to be willing to dye if sincere Christians.

CHAP. LIX.

ANother arrant, that sickness comes upon, it is to try whether we will hold fast our integrity, when the hand of Heaven toucheth our bone, and our flesh, he that can trust God although he kill him, the trial of that mans faith is more pretious then Gold, and will conduce to his praise honor and glory at the appearing of Jesus Christ.

CHAP. LX.

ANother end it is to conform us more & more to the divine Image, one great part of sick bed chastisements, is to make us partakers of Gods holines, although the outward man decay, the inward man is thereby renewed day by day, *after the image of him that created it*; outward pains often procure inward peace. The loadstone of mercy draws us not so nearly unto the likeness of God as the cords of affliction.

CHAP. LXI.

ANother arrant sickness comes upon, it is to turn men from the ways of sin and iniquity, unto virtue and obedience; hence God complains of the Jews, *I have sent amongst you the pestilence, yet have you not returned*

many

many times a fit of sickness, it doth more good than an hundred Sermons. Sickness it comes to convince of sin, which is the meritorious cause of all diseases.

When our own wickedness doth correct us, we should then know and see, that it is an evil thing and a bitter, to forsake the Lord: in all our weaknesses God looks upon us, to see if any say, *I have sinned and it profiteth me not.* This was the effect of holy *David*'s sickness, for he cryeth out, *There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones because of my sin.*

CHAP. LXII.

IF we did but behold the plagues the Consumptions, the inflamations, and the extreame burnings that attends as pages upon our pride, wantoness, carnalliry

nallity and intemperance, *we should stand in awe and sin not, but commune with our own hearts upon our* sick *beds*, and our spirits would make a more dilligent search into the causes of our distempers.

CHAP. LXIII.

ANother errant of sickness is to convince us of the vanity of the creature; what a vain treasure is that which a lump of phlegme may take from us; a dead corps is a poor thing, it must return naked as it came into the world. If we could but view our selves, as we lye in our Graves and Coffins, what a poor thing would the World be in our eyes.

When a man looks upon his stately buildings, and sees the sweet situation, the wholesome aire, the convenient rooms; oh what golden dreams a man is involved in; but did, we see Death coming

coming up into our windows, what pleasure then hath a man in his house after him, when the number of his moneths are cut of in the midst.

How vain are Noble Pedigrees, and generous extractions, and ancient Families, *when we must say to corruption thou art my father, and to the worm, thou art my mother and sister.*

CHAP. LIV.

ONe end of sickness it is to hide pride from man; what a vain thing is humane power? it will not avail in the day of sickness and death; *if God doe not withdraw his anger the proud helpers stoop under him, men of high degree are vanity*; although a man flourish like a green bay tree, *yet he shall soon be cut down like the grass, and wither like the green herb.*

Sick-

Sickneſs teacheth us the vanity of ſtrength: though a mans *bones be full of marrow, yet when ſickneſs comes his ſtrength, ſhall be dryed up like a potſherd.*

How can our hands be ſtrong in the day that God contends with us by ſickneſs, although a bow of ſteel hath been broken by our armes, yet when ſickneſs comes we are powred out like water and all our bones are out of joynt, then the keepers of the houſe, the arms will tremble and the ſtrong men, the limbs will bow themſelves, and we ſhall have reaſon to ſay verily every men, at his beſt eſtate is all together vanity.

It may convince us of the vanity of children, they are indeed mercies in themſelves. *O that I were as in months paſt ſaith Job,* when my children were about me, though the fare be but courſe yet it is the more pleaſant to have theſe plants about the table, but ſick-

sickness comes and then these sweet flowers like a posey wither that we must conclude childhood and youth are vanity.

An aking tooth will damp all the pleasures of the world.

CHAP. LXV.

HOw vain must the World be whose comforts are not valuable then whiles we have them not.

What will all the glittering nothings of the world be worth, when God shall let fall great drops of burning wrath upon that part of our souls which is most tender when he shall with a heavy hand chafe our consciences with fire and brimstone, when the worldling that wallows in thick clay shall behold that judge which Gold and Silver cannot bribe, when the voluptuous will relish little pleasure in carnal delights,

God

God writing bitter things against him: what a vain thing will musick be to him that hears nothing but the screeches of his own conscience? what will cups avail him that must drink only a cup of Fury? what are titles of honour to a man whose conscience calls him Reprobate?

CHAP. LXVI.

SUppose our tongues faultering, our eye-strings broken, our limbs trembling, for fear of an arrest by this grim sergeant death; mingle the best ingredients the world can afford, it cannot make a cheering Cordial.

Honour is but a blast of Popular breath, and, like an eccho, vanisheth into silence.

The misers Angils are all winged, and fly away as an Eagle towards heaven.

Doth any man lye the safer because

cause his bed posts are gilt, doth our meal relish the better because served up in gold? are our clothes more fit because more fashionable? what is gold and silver but diversified earth and shining clay? the entrails of the earth, the place of its birth, upbraid us for accounting them so precious; the best perfumes are but the sweet of trees, or the mucous excrement of a beast, the softest silks are but the workings of a vile worm, the most generous wines but puddle water straind through a vine; and our choisest dellicacies are but dirt Cook'd up in various forms. Why should we lay the foundation of our happiness upon such phantacies? But sickness comes and gives us right notions of these things: and it teacheth us the right conduct of our Passions, to love these things as if we loved them not,

it

it is like wormwood, to wean us from the breasts of the creature. The most considerable design of sickness, is to prepare us for Death and Judgement; to make us listen to the strikings of the clock of time with the more attention, to bring us to a more familiar acquaintance with that stingless Serpent, and makes us apprehensive of our pilgrime state: there is nothing in death to make it dreadfull to a good Christian; many times our bitter cups are but as mornings draughts to eternity; by sickness we knock at the gates of the grave, every little accident stops our breath, the roughness of a grape stone, the reflections of a sun beam, the dust of a wheele, the aspect of a star introduce death; let us therefore with *Joseph* take a turn or two in our garden, and visit our Sepulchre.

Old age is but a young death, and

and a man may read the sentence of death in some mens foreheads written in the lines of a lingring disease.

CHAP. LXVIII.

ALthough we came into the world but one way, we may go out a thousand.

Thus we see, sickness hath many ends when it comes, and unless these be answered we cannot expect its removal. It is like a faithfull messenger, it will not go without its message.

CHAP. LXIX.

ANother means to procure the influence of a Divine blessing, is, by imploring a Heavenly benediction, by fixing our eyes upon Him who laid the sickness upon us.

We should look to the hills from whence

whence cometh our help, for our help cometh from the Lord that made heaven and earth; it is he that wounds that must heal; it is his hand that must make whole. Hence *David* calleth the Pestilence a falling into the hands of God, and when diseased, he cryeth out, *Thy hand presseth me sore, and I am consumed by the blow of thy heavy hand.* Diseases are called Gods arrows: he shoots the arrow of a Consumption into the lungs of a man; the arrow of a Fever into the heart of a man; or the arrow of the Gout into the limbs of a man, & like a shot deer, he walks and eats and sleeps, yet the arrow sticks; friends pull, and Physitians pull, but he may say, *Thy arrows stick fast in me.* If he give a commission to the small-Pox, or any other disease, then *the wounds stink, and are corrupt, and the body is filled with a loathsome disease, and there is*

burnings

burnings in stead of beauty.

Our times are in Gods hands, he appoints the frequent returns of our distempers, *At the noise of his water spouts, his waves and his billows pass over us.* He appoints how long the distemper shall last, many continue in a languishing condition some years, so that their lives hang in doubt, as *Moses* expresseth it, or as *Heman* saith of himself, *I am afflicted and ready to dye from my youth up*; and so *Job* complains, *I am made to possesse monthes of vanity and wearisom nights are appointed to me.*

CHAP. LXXI.

SO may we observe men spitting their lives away, notwithstanding their friends provide good dyet; the Physitians prescribes good remedies; the Minister puts up fervent prayers;

ers; yet, as *Job* speaks, *God is of one mind, and who can turn him to restore health? But, when he speaks the word, the man is healed; I am the Lord that healeth thee*, is the name he gives himself: and this is acknowledged by the Leper; *Lord if thou wilt, thou canst make me whole*; and Christ did it, *I will, Be thou clean. Thou art my King, command deliverances for Jacob*, said *David*, when the *water-spouts came pouring upon him. Unto God the Lord belong the issues from Death.*

CHAP. LXXII.

WHat a great impiety is it to go to Witches or Wizzards, or such as have familiar Spirits, nay to the Devils for cure? A thing absolutely forbidden in Scripture.

A sad thing for a man to pro-

cure the Devils blessing with Gods curse; It is called Idolatry and Whoredom. It is a violation of our Baptismal Covenant. Shall not a Nation seek to their God in Covenant? Our Saviour abhorred to worship them, and shall his members do it? They use good words the better to deceive the ignorant. They use charms, circles, spells, words, and other signes, which have no naturall virtue; nor can we with any ground pray for a blessing upon these. The Devil being herein God's Ape: for, As God hath made a Covenant with his people; and hath appointed signs and Seales upon the faithfull use of which he is present to perform what he hath promised: So the Devil makes a Covenant with Witches, upon which he hath given signes and tokens that if they use the one, he wil perform the

the other. Let such as are guilty in this kind repent, and pray that the thoughts of their hearts may be forgiven them, as the Apostle counselled *Simon Magus*.

The power of Christ is the same now in Heaven as when on earth; in his hand our breath is, and all our wayes; *in him we live and move and have our being*; we live not by bread alone, but by the word of blessing out of his mouth. Many a man loseth his life for want of asking it.

We are apt to blame this means and that accident, but seldom say as she did; Lord, if thou hadst been here, My Brother or Sister had not dyed: the means alone, are but like *Elijahs* staff, it will not doe unlesse he come himself.

By fervent prayers we should invite Omnipotence to our beds sides; And call for the Elders

of the Church to pray for us.

All second causes are but the instruments in Gods hand to lengthen or shorten, as He pleaseth.

CHAP. LXXIII.

THere are three general second causes of the death of all men, assigned in 1 *Sam.* 26.10.

As, some inward corrupt Humour or Disease, that smites the vitals, & extinguisheth Nature's lamp; as a Lamp goeth out when the oyle it putrefied or corrupt; as *Asa*'s Gout, *Jehoram's* bloody-flux, the plague of Leprosie, the womans child's Headach; and those diseases mentioned in the 28. of *Deuteronomy*.

Another second cause, is some external accident, as a Lamp is put out by the Wind; so the unbelieving

believing lord kil'd in a crowd, *Ahab* slain with an arrow; the Captain of fifty with Lightning, *Jobs* children with the fall of a house; the good Prophet by a Lion; *Absolom* hanged in a tree by the hair; *Sodom* by fire; the fifty two children by the Bears; The old world by water; the Rebels against *Moses*, the earth swallows up.

CHAP. LXXIV.

ANother second cause is when the naturall heat and radical moysture is consumed, as in old age as *Jacob*: when a man comes to his grave in a full age, as a shock of corn comes in its season; as a Lamp must go out when there is no more oyle to feed it.

Yet, Providence hath a hand in all these second causes: so that men provoke God by their impieties to cut the thred of their

their lives: and by Piety and Obedience they may prevaile with Him to lengthen their days, if he see good.

CHAP. LXXV.

ANother means towards the procuring the concurrence of a Divine blessing with the means, is, To act faith and a holy confidence in God, with the use of proper means; one touch of faith will cure, our faith will make us whole, therefore trust in the Lord for ever, *for in the Lord Jehovah is everlasting strength. I had failed unless I had believed*, said *David*. Faith is the best cordial; in quietness and confidence lyeth our greatest strength; why should we be cast down, let us hope in him who is the health of our countenance? What time we are afraid we should

should trust in God, and beware of slavish fear and carnal confidence; former experience is a good ground of confidence, He hath delivered, and in him we trust he will deliver us. Stand still and see the salvation of God is good counsell towards recovery of health: it is a sign of carnall confidence in the means, when we are continually trying new experiments, and run from one thing to another, and leave rationall and experimental remedies.

CHAP. LXXVI.

REpentance and humiliation, is another means towards recovery from sickneſſe; if we humble our selves under the mighty hand of God, he will exalt us in due time; the way to hasten the cure is to hasten re-

pentance; our desire of life should be in order to our preparations for death; if we break off our sins by righteousness, it may be a lengthning of our tranquillity: *Nineveh's* repentance spared their lives: if men will not reform, then God resolves to make them sick with smiting them: as the Prophet speaks.

The last means to procure a Divine blessing, it is a patient waiting the good pleasure of God without murmuring and repining, *They that wait upon the Lord shall renew their strength*: God hath his times for deliverance. *It is good for a man to hope, and quietly to wait for the salvation of God,* and not to say, This evil is of the Lord, *why should I wait for him any longer?* God hath his time to an hour, as our Saviour intimates,

Father,

Father, save me from this hour.

The Promise is, that *Women shall be saved in child-bearing, if they continue in faith and patience*; and it is of force in all other dangerous distempers. A meek and a quiet spirit under all Divine chastisements, is a very great ornament.

Some make Afflictions seem amiable by a pious and a patient Deportment.

CHAP. LXXVII.

MUrmuring is a dangerous sin; we have the *Jews* for an example, who were destroyed thereby. A dreadful thing, when a mans body is so weak that he cannot rise up in his bed, yet his corruptions are so strong, as to rise into an uproar against Gods will and Authority.

It may be, some in Sickness may let

let fly their discontented spirits against their children or relations; but they may answer as *Moses* to the *Israelites*; What are we? your murmurings, are not against us, *but against the Lord.* Some men practise what *Jobs* wife attempted, *viz. curse God and dye.*

Murmurers shall be judged at the last day as ungodly men, as *Jude* speaks.

Some in sickness howl upon their beds, when they should be blessing God.

In all sickness we should say with *Naomi, Truly the hand of the Lord is against me,* and not in a stupid senseless way cry out, Indeed I am not well, but I shall shake it off; it is only a slight distemper, I wil work it out. This is like the *Jews*, Truly this is my grief, and I must bear it as well as I can; thus men put from them

them the evil day, and talk as if they were but beginning to live when they are ready to dye, and boast as if they made a covenant with death. It highly provokes God, that when his hand is lifted up, *they will not see it*. Frowardness exasperates our calamities. Now there are several considerations that may move Christians to patience and a willing submission unto the hand of God in sickness, as to consider, That it is laid upon us by a loving and wise Father, and this may compose our spirits. Shall we not drink the cup which our Father hath given us to drink? we have had fathers of our flesh, which corrected us, and we gave them reverence, shall we not much rather be subject to the Father of Spirits and live? *they chastened us after their own pleasure, but He for our profit.*

CHAP. LXXVIII.

SIckness it is a pledg of our Adoption: God afflicts in faithfulness, He aims at our good thereby; and in making sore, he binds up; faithful are the wounds of such a friend; when the righteous God smites, he doth us a kindness; we are not in heaviness except need be; let us not say, We are sick, so as to complain, if sin be pardoned.

Again, Consider how many years of health you have injoyed formerly, this may compose the spirits; *And shall we receive good at the hand of God, and not evil?*

Again, Consider that it might be worse: It is a mercy we are not utterly consumed, that we are out of hell, that we are scourged with rods not with scorpions, that our calamity

calamity is a natural infirmity, not a wounded ſpirit, for that is intolerable.

Again conſider, that if our ſickneſs be never ſo painful, we brought it upon our ſelvs, *We ſhould therefore bear the indignation of the Lord becauſe we have ſinned againſt him.*

CHAP. LXXIX.

AGain, the beſt of men, in all ages, have been expoſed to the ſame diſtempers of body; *Lazarus* whom Chriſt loved, was ſick. It is nothing but what is common to man, and we may take the Prophets and Apoſtles for our examples in ſuffering affliction of the like kind, and of patience.

Laſtly, look beyond all theſe ſorrows and ſickneſs, the Time is ſhort, the Coming of the Lord draws nigh, Heaven will make amends

amends for all; take a prospect of the Land of Promise, where there shall be no more crying nor pain, *but sorrow, sighing, and sickness shall fly away.*

And these Rules being observed in sickness would be an effectual way to procure the concurrence of a Divine blessing, with the means that are used towards the preservation of natural life.

A serious contemplation of Heaven, and a future State where these vile weak languishing bodies, shall be made like the glorious body of Christ, in spiritual agility and immortallity, may exhilarate the spirits of a Christian, when his flesh upon him is so in pain, as to cause his soul within him to mourn. Spiritual peace is the best cordial to chear up the heart against bodily pains: the inhabitants of *Sion* complain not of sickness, if sin be

be but pardoned. Our bodies are like *Nebuchadnezzar*'s Image, whose feet were of clay: our foundations are in the dust, and it is as natural, for our bodies to be out of frame, as for a Watch to be irregular in its motions, nay far more natural; besides, our indispositions depend upon supernatural causes. Sometimes sickness and divine wrath, are concomitants, as *Solomon* intimates, and then its sad indeed; and sometimes it comes to good purposes; if *Naaman* had not been Leprous, he would not have given the Prophet a visit. *Detrimenta Corporis, incrementa virtutis*; *Be mercifull unto me, O Lord, for I am weak, and my bones are sore vexed*, saith holy *David*, when Gods chastning was upon him.

The sickness of the body many times brings the body of sin into

into a Consumption, and the holiness of the heart is many times promoted by the weakness of the body; when *Jacob*'s thoughts were in Heaven, he minded not his Thigh being out of Joynt. Surely it is a mercy that God hath abridged so much of the term of mans life, in these last days, wherein so much of Heaven is discovered, that it would put a Saints patience to it, to know so much of the upper worlds glory, and yet to be kept so long from it, as the Fathers in the first Ages were. Such is the Saints state in this world, that their very life, and the pompous entertainments of it, are but their cross, because they detain them from their Crown.

CHAP. LXXX.

WHen we seriously consider and reflect upon the nature

nature of man in this State of mortality, and obſerve the wonderful compoſure of our Bodies; the Scituation of the Parts; the circulations of the Blood; the ſecret meanders of the Veines and Nerves, and the curious diſtributions and digeſtions of our aliment into Blood and Fleſh, and take notice how ſmall an obſtruction in any part will diſcompoſe our health, and ſtop the current of our eaſe; how ſmall an inflammation will tranſport us into an other world, as if we went in a fiery Chariot; how mean a putrifaction is able to crumble us into our firſt Original; Theſe things conſidered, may not only compoſe our ſpirits under ſickneſs, but fill us with admiration, that we live an hour in health and eaſe.

Did we but conſider our frame and remember we are but duſt, how

how should we wonder that every blast of aire doth not blow us into our sick beds, and graves?

We are as naturally exposed to trouble and sickness, as the sparks are to fly upwards, why then should we not be thankfull, that pains and anguish are not our constant companions?

CHAP. LXXXI.

VVEre it possible for a man to stand upon one of the Battlements of Heaven, and with one glance of his eye, to behold all the wounds and Diseases; and so hear all the groans and complaints of all the sick persons in the world, how would the blessing of health be prized by such a one? how uneasie a place is a sick bed, when the man is full of tossing to and fro, until the dawning of the day; & when it is day wishing twere night, and when

when it is night wishing for day, imploying his time in telling the Clock, and entertaining melancholy apprehensions of the blackness of the night? Sick men as *Seneca* observes; *Ægrotantes mutationibus ut remediis utuntur*, use changes as if they were remedies. How miserable in outward appearance is that mans case whose flesh is cloathed with worms, as holy *Jobs* was: Some Criticks do observe, that the word translated flesh, it springs from a root, which signifieth, to bring glad tidings, and the Gospel is expresst by it *Evangelium*, and they give this reason for it, because there must be a taking off Flesh, *viz.* the incarnation of Christ; which would bring the best news the world ever heard of.

CHAP. LXXXII.

OUr Bodies as they come out of the hands of sin are vile

Bodies

Bodies; and before they can be made like unto Christs glorious Body, *This corruption must put on incorruption*. As they are the works of God they are wonderfully made, and all our parts are exactly and curiously wrought,

Os homini sublime dedit, &c.

saith the Poet.

But yet sickness coms as a weavor; and cuts off our thred of life, as *Hezekiah* upon his sickbed expresseth it; nights and days passe the shuttle of our lives backwards and forwards, but time quickly wears off the thred of life.

The Poets had a fiction, answering this allusion of the Holy Ghost, they tell us of three Sisters, whereof one held the Distaff; the second drew the Thred; the third cut it off; in this they shadow the State of mans life.

CHAP.

CHAP. LXXXIII.

WE may take notice of the vanity of our lives, by our frequent returns of ſickneſſes and diſtempers. It is a good obſervation of *Pineda*, *Abel viventium Omnium typus & repreſentatio*, *Adam* called his Son *Abel*, which ſignifieth vanity, *Pſalm* 144, there is an alluſion unto thoſe names, we tranſlate it, *Man is like to vanity*, but in the *Hebrew* it is, *Adam* is as *Abel*, *Adam* being a common name to all men, are: *Abels* vain. Moreover ſaith he, the word *Abel*, is tranſlated Idol in *Deut*. 32. 31. and the Apoſtle tels us that an Idol is nothing, and ſuch is our life.

A meer man is but meer earth; the Prophet tells him ſo three times over with one breath, *Jer.* 22. *O earth, earth, earth, hear the word*

word of the Lord; He is earthly in the constitution of his Body, and earthly in the corruption of his mind; why then should the living man complain and think it strange to meet with sick-bed tryals? Sin is the mother that breedeth all our *Benonies*, or sons of sorrow and sickness; man had never tasted these sower herbs if he had not eaten the forbidden fruit: yet we may like *Sampson* fetch meat out of this Eater, and take this sickness which is so unpleasing to our flesh, for the advantage of our spirit. If bodily health help us to relish our outward comforts, surely saving health wil sweeten the bittercst cup. One of the Antients tels us, that the image of the goddess *Angerona* was with a muffler at her mouth, placed at the Alter of *Volupia*, to signifie that pleasure shall be their portion who bear sicknesses with patient

patient silence, and submission.

When *Pompey* was sick, his subjects wore garlands and triumphed, they apprehending it to conduce much to his advantage.

CHAP. LXXXIV.

A great Statesman of ours observes that we *English* are best when we are in black. *Anglica gens est optima flens*, in the dayes of *Edward* the Sixth, when the sweating sickness raged in *England*, then the Churches were thronged, and the Ministers were sent to, to come to such a Lord and such a Lady, to pray with them, and a bag of Mony sent to give away to the poor, as a good Historian observes.

Sometimes God doth with his rod of correction, as *Moses* with his rod in *Egypt*, *viz.* work wonders, although the Christian hath been

been pressed by sickness out of measure above strength insomuch that he hath despaired even of life, and hath been ready to cry out, *Master save me or I perish.*. Yet he hath lived to see the goodness of the Lord in the Land of the living, so efficatious hath the divine blessing been, that hath attended the means of restauration, the concurrence of which Benediction is a thing too much neglected, and the generallity look upon the successes of remedies to depend altogether upon second causes.

CHAP. LXXXV.

Hippocrates gave this Councell to Physitians, when they they went to visit their Patients, to consider whether there were not. *Divinum aliquod in morbo.* And *Galen* saith *in medicina nihil exiguum:* O how great a blessing

blessing is health, *vita non est vivere sed valere.*

And doubtless the means to procure it must be both Honorable and profitable and must be acknowledged, to be so by every one, that is, *sanæ mentis*, and doth not want hellibore, so saith the wiseman honor the Physitian with that honor due unto him, for God hath created him, he hath given men skill that he might be honored in his marvelous Works; God hath created Medicines out of the earth with which he heals men, and takes away their pains, of which the Apothecaries make a confection *Ecclesiasticus*

CHAP. LXXXVI.

THe Heathen, did so highly value there *Pharmacia*, that *Apollo* and *Æsculapius* (esteemed by some) the first founders of physick, were adored as Gods, for the

excellency of their invention, and *Hippocrates* amongst the *Grecians* and *Cornelius Celsus* amongst the Latines, are highly commended for there improvements therein. *Homer*, doth Heroically trumpet the Physitians praise. Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων.

Were it the divine pleasure to give men a constant frame of health, during there pilgrimage, it were a wonderful favor, for *Misere vivit qui medice vivit*. But it can not be, nature must be upheld by Art: as *Hippocrates* in his first Aphorism, ὁ βίος βραχὺς, ἡ δὲ τέχνη μακρὴ. Our bodies like standing waters will gather mud and collect ill humors, so that as *Hippocrates* observes, *ultimus sanitatis gradus est morbo proximus*. Never was there a greater piece of folly committed by the *Romans*, then when they banished their learned Physitians.

CHAP.

CHAP. LXXXVII.

THe Bleſſed God is pleaſed to ſtile himſelf *Jehovah Rophe*, the Lord the Phyſitian *Exodus* the 15, and the holy Jeſus hath his name יְשׁוּעָה ab ἰάομαι *ſano* (though chiefly in a ſpirituall ſenſe) from his healing nature.

It is obſervable that thoſe words in the 147 Pſal. 3. in our old Engliſh tranſlation are expreſſed thus *viz.* ***He giveth medicine to heal their ſickneſſes.***

Health is the Prince of outward bleſſings, the widow in the Goſpel diſeiteemed her ſubſtance in compariſon of this jewel. The Phyſitian is therfore called *manus dei* to hand it to us.

CHAP. LXXXVIII.

SOme indeed there are may be called *manus Diaboli*, both

for their ignorance and baseness, like that French man, who gave these verses in writing to all his Patients, for the cure of their diseases.

Sivis curari de morbo nescio Quali
Accipias herbam, sed Qualem nescio nec Quam.
Ponas nescio Quo, curabere nescio Quando.
English thus,
Your pain I know not what, do not fore-slow
To cure with herbs, but what I do not know
Place them well bruised, I know not where and then.
You shal be perfect, whole. I know not when.

It is a great priviledge to have one who will cure by friendship as well as by Physick, as *Seneca, huic ego non tanquam medico sed tanquam amico obligatus sum,* although we ought in the first place to acknowledge our gratitude to the great Physitian for our recovery, as the Lepers under the Law, after they were cleansed, were to offer their gifts to the divine Majesty, and the same

same word which signifieth to heal signifieth to Worship because after healing men should Worship, yet the Physitian is worthy of a liberal fee, the *Abderites* when they wrote to *Hippocrates* for the cure of *Democrates* (whom they thought distracted because he alwayes laughed, at the rediculousnes,of mens lives) sent him word. *Quicquid auri apud nos est libenter, persolvemus etiamsi; tota urbs nostra aurum esset*, it is a great mercy to be in a condition, to administer help to the sick in their distresse, the generallity being like the Priest and Levite,if they see a man wounded though to death, pass on the other side of the way, nay like *Hazaels* wet cloth, prove deadly to their friends lives and healths.

Sickness saith one is, *officina virtutis,morum disciplina*,the shop of virtue, the school of manners;

the

the tide time of devotion.

King *Alfred* was wont to say I alwaies find my self best in soul when worst in body.

CHAP. LXXXIX.

Benhadad the King of *Syria* an enemy to goodness in his health, will send to *Elisha* with a large present, and submissive expressions in his sickness; a sick bed, being the highway to the grave makes men serious.

The Rabbies say that when *Adam* eat the forbidden fruit his head aked, 'tis clear, sin is the original of sickness, when we are chastised with pain upon our beds, and the multitude of our bones with strong pain, then the Almighty seals up our instructions and the sick bed becomes a pulpit in which the Spirit of God preacheth to us, many serious truths,

truths, and convinceth us of our ed & folly: our Redeemer is said o bear our ſickneſſes, becauſe he bears our ſin in his body on the tree, yet, ſo incorrigible are ſome under Divine corrections, that having been ſmitten, they have revolted yet more and more, and like *Jeroboam*, been worſe after his hand was withered, and will not acknowledge the ſoveraignty of God, as *Naaman* did after his recovery, that when ther are ten cleanſed we may well ſay where are the nine, that return thanks, ſuch is the power of infidellity, and Ingratitude.

CPAP. XC.

A healthful life is a right hand bleſſing, *Prov.*3. 16, *Adam* the firſt man, lived near a thouſand years, after his creation 930 years, being then a perfect man,

we

we may reckon him nearer a thousand years than *Methusalah* when he dyed. There might be many reasons consigned for the long lives of the patriarchs, as that mankind might be multiplied, that Arts and sciences might be perfected, and that men might be acquainted and skilled in the course of nature, having no books, from which to collect observations, but alas the case is not so with us, few and evil are the dayes of our pilgrimage, and we cannot arrive at the years of our Fathers, in the dayes of their pilgrimage we are but of yesterday and know nothing; (comparatively to what we might know,) because our dayes upon earth are but as a shadow: indeed *Adam* in his sinless state, might possibly have been Imortal, and his eating of the tree of life, might have conduced to the supplying of his radical

dical moysture as fast as it suffered depredation, by his vital spirit: Moreover the tree of life in Paradise might be of a Sacramental signification, that perseverance in a state of Evangelical obedience unto the father, by the son through the Spirit, is the most effectual way to obtain a long and a healthful life in this world, (so far as it conduceth to the creatures good and the Creators glory,) and a blessed Immortallity in the next.

FINIS.

ERRATA'S.

Courteous Reader, thou art desired to correct with thy pen, these following Errata's, or any other if thou observest them.

PAge. 8. line. 4. read pretious, p.9.l. 5.r.preiudicial, p.10.l. 12.r.thought, p.16.l.7.r. nutritive, p.24.l.ul.r. then, p.42 l.21.r.paratur, p.50.l.21.r.gluttony p.75.l.8.r.shalt,p.76.l.11.r.errand,p.82. l.8.r. for not read only, p. 107.l.14.r.all men are Abels, vain.

WELLCOME LIBRARY INSTITUTE